THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Ps. 4: 6-8).

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A FOOLISH QUESTION.

THE *Daily Dispatch* furnishes me a subject for this short article. An unknown author, seemingly of high standing in the Catholic Church, advises the women of Staleybridge, in south eastern Lancashire, to "Beware of the 'Mormons.'" The title of the warning is "'Mormon' Activity." His plea is the same antiquated story which the twentieth century thinker and investigator is labeling as an hallucination of the ignorant, which is that "Girls are being taken away; homes are being impoverished of their female inmates." Other puerile tales, which disgrace those who recount them, are also "brought to light." Two of our pamphlets have been distributed in and around Staleybridge; one of them is entitled, "The Only True Gospel," and the other, "Character of the Latter-day Saints." Concerning the first, our opponent points out that it is all true save a passage on baptism for the dead; with the other he differs materially, and puts up his sophisticated arguments against the arguments of "men." The question which our friend fails to understand is why we carry on a proselyting campaign. To quote: "If it is such a superior religion, why not stay in their native country as living examples of it?" Inasmuch as the answer to this question lies in the direction of a line of thought which seems valuable to me, I shall endeavor to answer it for him.

Psychologists now teach that every thought we think involves an active impulse as a part of its very nature; and this impulse with reference to great social forms of thought such as religion, takes the shape of a desire to converse, to write, and so on. If none of these are practicable, it expends itself in a wholly imaginary communication.

Montaigne, who understood human nature as well, perhaps, as any man who ever lived, remarks: "There is no pleasure to me without communication; there is not so much as a sprightly thought comes into my mind that it does not grieve me to have produced alone, if I have no one to tell it to" (Essay on Vanity). The impulse to communicate, advise, enlighten, or convey knowledge of any kind, is not so much a result of thought, as it is an inseparable part of it. They are like root and branch, two phases of a common growth, so that the death of one presently involves the death of the other, and the growth of one means the growth of the other.

It is here that we find the secret of the life, character and work of St. Paul the apostle, and its relation to our life, our Church, our mission, and the question which we happen to have at hand.

In his letter to the Philippians, we have a portraiture, in touching tones, of the closing thoughts of his life. Twenty-eight years have passed since his conversion. Previous to that event he had done practically nothing but bethink himself of a supposedly vile and blasphemous sect called "Christians," whom he hated with a seemingly righteous indignation, which, at times, failed to evaporate and disappear. Action had followed his thinking. Then had come the wonderful manifestation which so materially changed his life, by changing his meditations. His thoughts were now of nothing but his Lord whom, heretofore, he had persecuted. Paul had obeyed the summons; he had turned in a diametrically opposite direction to that previously followed. He had received the light. *Did Paul go back to Tarsus and live as an example of the moral and saving qualities of his faith?* His mind had controlled his action against the Christians; now, it is directed into the right channels and steered him into another world of activity. His mental action resolved itself into conspicuous impulses to preach the gospel, to tell it, to write it; to do anything, everything, just so the world might hear and accept his glorious message.

He then begins his live mission in the service of Christ; but he finds the way strewn with thorns and thistles. Here in Rome, where he writes the letter to the church at Philippi, he reviews his life and looks back over all of his many and varied struggles. No one had seemed to want his message; and yet his thoughts had driven him onward. Never had he been so happy as when preaching the gospel; never had he been so miserable as when idle. In spite of his many defeats he had gone on, and we can but admire his hopefulness, that nothing could discourage, nothing overthrow. So deep had grown his love for mankind and the happiness which follows conversion, that he had said that he could almost be willing to be accursed from Christ Himself if he could only bring them to know and love Him. Israel, however, had refused his message. Had Paul stopped? Was he

discouraged? No! he kept on thinking, and in thinking he had to act. It was inevitable. So grand were the principles of the gospel that he, like Montaigne, took no pleasure but in communication. He leaves the Jews and goes to the Gentiles; he knew he had a faith which would transform night to day, and that it had great reforming powers behind it. He travels to Athens, the intellectual hub of the world, and these educated Athenians look upon him as an excellent specimen for the student of mental pathology; they question him, and peer through their cold, spiritual eyes at him as though he were some "Pre-adamite," who reasoned like a child. They laugh him to scorn. He goes to Corinth. The Corinthians listen to his message, as all sinners do listen; they enjoy it very much, but the sermon over, the message delivered, they returned to their life of lawlessness. His message failed to coincide with their philosophy of life, and they were not impressed. He then goes to Philippi. There he is persecuted for abundant love; he witnesses the pangs of vicarious suffering, the innocent for the guilty. At Ephesus his companions are mobbed, as he would have been had the mob reached him. But through it all, dauntless and fearless, Paul passed. He had a few followers, organized a few churches; these in turn drifted away, and the work of his own hands he saw subverted time and time again. Galatia received him with open arms: she dropped away soon after his departure, and even doubted his love for her. He had thought that he was able to convert Rome; Rome instead began to persecute him. It made no difference, however, his thoughts were with the gospel of Christ and with his calling. These thoughts in turn were inseparable from the impulses, and they became the moving part of his life. It was impossible to think continually about the gospel and the love of God without manifesting some of that love to his fellow men. He had to act. Now, a short application for our friend.

As missionaries, and as Latter-day Saints as a whole, we have a message. We continually think of that message; our impulses and activities are congruous with our mental work. We learn to love the gospel so much that we are never happy unless we are thinking of it, feeling it, preaching it, living it, telling it, or hearing it. We do not shut ourselves up in the mountains for a witness, because we believe that the gospel must go forth. Our thoughts and knowledge of the principles of life and salvation haunt us with their splendor if we fail to see others appreciate them. We aim to be like Paul. With him continual reflection produced a parallel activity. He realized his message was profound, grand and exalting. It had the qualities of making one happy. He therefore could not keep it. The more he gave out, the more he knew; and the more he knew, the happier he became. He failed to resemble some of our learned theologians who think that they have learned all there is to learn in regard to the gospel

when they leave college. He was more like the Latter-day Saints, in that he believed the more knowledge he acquired the more there was to acquire.

We, therefore, see that the question as to why the "Mormon" people bring their revealed gospel out into the world, in the face of wrong and persecution, assumes a very simple character. Simply, we are not satisfied to stay in our mountain home keeping a monopoly on the gospel of Christ. It is impossible. The very moment that we cease preaching the gospel that same moment we cease to be followers of the Christ. Until God commands us otherwise, we must zealously preach the gospel of the kingdom unto all the world. That is the mission of our Church, and we boldly make that claim wherever you find us. We do lots of thinking upon the principles of salvation; this thinking creates so many impulses that we can not expend them in day dreams, night dreams, back-biting, or in many other things. We are so busy preaching the gospel that we can not even take time to prosecute some of our revilers and false accusers; in fact, we do not believe in prosecuting them; that would not be following the precepts of Christ. We leave that to the higher court. We love the world too much to waste time. We have a serious work to perform. We recall the fact that when Columbus had thought long and hard that the world was round, he was not satisfied with drawing it out on boards; he worked persistently in order to demonstrate it. William Lloyd Garrison was dragged through the streets of Boston because the poor fellow's thoughts drove him to action against the slave promoters. It followed as a natural sequence. The life of any of the leaders of the world is only a repetition of this same story. A man who is really confident that the gospel is true; one who really knows that Jesus is his Christ; a person who feels in his heart that he has the light, will not rest satisfied until he is confident that some one else knows it. So much is a fact and offers an explanation of the life and death of the Savior, and the many who have molded their lives after His, refusing to blaspheme the Spirit of truth.

We, therefore, judge the veracity of a faith, or an individual testimony and knowledge of it, by the zeal with which the proselyting campaign is carried on—this campaign, of course, to be based upon the principles and teachings of Christ, by the sacrifices that are made to do so, and the circumstances under which they carry out the commandment of Jesus: "Go ye into all the world and preach the gospel." We must tell our friend two things: By the application of this test just outlined he falls extremely low, and we are justified in doubting his sincerity in saying that he believes the gospel. We could also remind him that, if, instead of belittling the "Mormons," he would greet the next "Mormon" elder he meets with a hearty handshake and give him a little spiritual enlightenment, he would first of all be living the gospel, and second,

would receive a "revelation"—which he doubts so much—as to what little he really knows pertaining to the rudimentary principles of salvation, and what a great deal a young man holding the priesthood of God, and set apart for his calling, can really teach him.

As a concluding thought, I might say, that I am extremely happy and thankful that Jesus my Savior, did not stay in heaven as a living example of His godliness. He came to earth that men might have life, and have it more abundantly.

Wigan. LUTHER E. EGGERTSEN.

GIVE WHAT YOU CAN.

DID you ever note the important fact that Nature in all her forms lives by giving?

If you never observed that, then the great object lesson of nature, presented to you year after year, has been lost utterly. If you are blind to that, then the simplest secret of life is to you a dream undreamed.

Did you ever know a tree or plant or creature—unless it be a human one—that takes all to itself and gives out nothing? No; you never did, and you never will.

Look at some heroic oak, with its massive trunk and ponderous limbs, and mighty mass of foliage straining toward heaven. Has that tree grown and does it live by sucking its immense mass of material substance from the earth that supports its roots, think you?

Well, it does nothing of the kind.

You might chop down that tree at its very roots, saw it up and build a house of it and warm yourself through the winter at the fire of its limbs; yet when its roots shall have rotted clean away, there will be just as much earth where that tree grew as there was on that far-off day when the acorn first sprouted within it.

You, with your intellectual endowments and your spiritual nature touched by divinity—can as much be said of you when you are gone—that you provided shelter and warmth for someone's winter and left no scar where you grew?

The grasses, the plants, the shrubs, the weeds even, do not consume soil, they make it. The whole habitable surface of the earth has been transformed from bleak rock to fertile soil by vegetation that has given in growing and has grown by giving.

We call the plant an inanimate thing, and yet it is the only thing in all the world that knows how to manufacture living material.

It makes it of carbonic acid gas, to man a poison, and in the process it releases oxygen, to man the chief life-giving element. But for plants, the atmosphere of the earth would be a deadly gas.

Inanimate though we call it, the plant in its life teaches us, if we will learn, a splendid lesson for spiritual growth. In the great cycles of nature extremes meet, and the highest comes in touch with the lowest. Man, too, if he will learn of the plant, may create life forces—not of a material sort, 'tis true, but infinitely higher.

We, no more than the plants, can grow from our own rootage.

Toil, sufferings, poverty, sickness, despair and all the other adversities of our fellows we must take to our own hearts: if we would have real character building, and release to the world the life-giving oxygen of human sympathy.

In the same degree as the plant takes in poisons and throws out pure oxygen, it grows. And, whether we realize it or not, whether we believe it or not, whether we care or not, man grows in real human growth only in the same degree as he, too, absorbs the poisons of his moral atmosphere and gives out helpful sympathy.

He can no more grow upon his own joys than the plant can grow upon oxygen.

Man in his real life, like the plant, grows as he gives, and gives as he grows.—SELECTED.

ENOCH'S WALK.

LITTLE does the Bible say about Enoch; but that little means a vast deal. It is said that he "walked with God." It does not say that he walked behind God, nor that he walked ahead of Him; but he just walked *with* Him. This, we take it, means that Enoch kept even step with God, side by side with Him, going neither faster nor slower than God did. This gave him all the blessed advantages which it is possible for any human being to receive, in a companionship with God. It was thus that Enoch was constantly near God. He could not be any nearer. He was so near that he could not only hear God talk, but also every gentle whisper.

And Enoch was not obliged to raise his voice in high tones to make God hear. In whispering speech he could make known his requests to God. What sweet and delicate communings they must have had! And God enjoyed them as well as Enoch. How we would like to know what they said to one another! Will Enoch tell us something about it when we come to take him by the hand in the gloryland? Perhaps, but in the meantime let us remember that if we want to know much of God, we must walk close by His side, and have our ears so sensitive that we shall hear every word that He says, and let Him do the most of the talking. It becomes ignorance to be modest in the presence of infinite Wisdom. Our walking with God will be profitable in proportion to our capacity to listen reverently and teachably to all of His utterances.—*Unknown.*

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25TH, 1913.

Conferences.	Conference Presidents.	Missionaries.					Local Priesthood.					Members.	Children under 8 years old.	Total No of Souls.	Baptized.	Excommunicated.	Died	Strangers' Houses Visited.		Gospel Conversations	Tracts Distributed.	Books Distributed	Standard Church Works	Meetings Held.
		Apostles	H. Priests	Seventies	Elders	Ladies	H. Priests	Elders.	Priests.	Teachers.	Deacons.							In Tracting.	By Invitation.					
Birmingham...	Warren S. Tew			3	19	1		7	31	20	23	633	161	875	23		6	305	1564	30250	212064	1858	87	901
Bristol	W. W. Rich		2	4	11	1	1	28	8	6	15	312	90	460	33		4	284	1145	16149	165857	3370	30	520
Hull	E. A. Lemon			2	10			4	13	17	13	243	73	363	16		5	303	1687	14718	167814	4585	68	879
Irish	T. E. Briggs			6	12			15	3	5	10	237	64	334	35		2	1036	1357	20139	159895	3353	28	555
Leeds	L. B. Nielsen			9	14			13	18	18	59	686	137	931	57	1	7	305	1201	24693	176132	4034	86	967
Liverpool	C. R. Wing			5	16			7	25	15	21	718	191	977	35		6	443	674	23611	244375	5270	122	1040
London	Stewart Eccles		4	4	20	1	1	25	33	22	38	788	128	1035	27		2	65	646	20909	590593	6891	62	1101
Manchester ...	C. A. White			7	10			17	27	7	20	556	51	678	30		7	251	3044	31420	309552	11610	37	594
Newcastle	Cyril Duffin		1	4	18	1		11	6	17	47	546	189	816	41		4	273	3641	20910	283964	9506	69	970
Norwich	Amos R. Cook			1	13	1		8	13		8	240	34	303	17			138	1127	22269	168403	2678	58	526
Nottingham ...	E. W. Watkins			4	14			23	28	22	26	419	95	613	42		8	609	1376	14992	198435	5777	29	922
Scottish	W. E. Moss		2	5	10			19	10	11	20	482	153	695	12		5	204	728	6170	402073	3647	40	607
Sheffield	R. E. Hammond		1	3	15			9	12	6	10	322	78	437	8		4	1201	3007	18934	320207	3898	88	635
L'pool Office...		1	1	3																				
	Totals 1913	1	10	60	182	5	2	186	227	166	310	6182	1444	8517	376	1	60	5417	21197	265164	3399364	66477	804	10218
	Totals 1912	1	9	65	171	3	2	186	227	168	297	6076	1431	8387	363	8	80	5172	26706	213206	3495711	67406	1343	10307
	Increase.....		1		11	2					13	106	13	130	13			245		51958				
	Decrease.....			5						2						7	20		5509		96347	929	539	89

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 29, 1914.

EDITORIAL.

CHRISTLESS PHILOSOPHY.

PAUL, in his Epistle to the Colossians, 2nd chapter, 8th verse, says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This passage of scripture comes from one of the brainiest men of his age. Paul was not educated a Christian; in fact, his education was quite the reverse. He spoke four languages, and possibly six, and was undoubtedly familiar with the product of such minds as Aristotle and Plato. When he wrote this letter to the little Christian band down at Colosse, a town that certainly had not escaped a tincture of Greek culture, he warned them against the Greek agnosticism of his day, and against this liberalizing tendency in the philosophy of the time, so rampant in the little city of Laodicea. Paul, in other words, charges home to them this thought: Beware, lest in your learning you build a Christless culture, a Christless philosophy—an injunction, which, I am sure, could be uttered with equal propriety in our time.

Some time ago, I stood in the heart of the world's greatest cotton centre, and I heard music—not the shrieking of factory whistles, but music that reached my ears with a sweetness that charmed me, and above the tramp of thousands of feet, rushing in one great stampede from those canyons of brick and stone to the mid-day meal, I caught the air that was being played, and from the cathedral spires the bells were ringing out that suppliant melody:

> "Lead, kindly light, amid the encircling gloom,
> Lead thou me on.
> * * * *
> Keep thou my feet, I do not ask to see
> The distant scene, one step enough for me."

But the multitude heard it not; at least, so it appeared.

It seems to me that the greatest danger in this era of wide learning and deep scholarship is, that we are overlooking the fundamental fact that has made this age possible, and that we are building a learning and gaining a culture that sneers at the very foundation element upon which it rests. The twentieth century must not lose sight of the fact that it stands the peer of all others,

because of One who, at the beginning of this era, lifted men and women upon a higher plane of life, and made it possible that we might have life more abundantly. The superstructure cannot be better than the foundation. One writer has thoughtfully said: "We cannot become cultured apart from history." In this terse sentence we can perceive vastly more truth than poetry. Yes! Something happened in Palestine more than nineteen hundred years ago that has re-shaped all human destiny; an historical incident took place that must be dealt with.

It is not an unheard of thing in our day that men's minds are being despoiled "by philosophy and vain deceit," especially in the realm of religion. Religious belief in civilized countries is one of those few things which are not compulsory, hence the many and diversified systems. If it were a matter of coercion there would be but one church, one creed, as it was in the days when Papal Rome held sway. And, by the way, it might be remarked here, that there is infinitely more virtue in being a believer now than there was four or five centuries ago. But the present tendency is away from rather than towards Christianity. We have become so materialistic; our commercial system has assumed such enormous dimensions and become so all-absorbing that time cannot be found in the daily round of the average man to devote to the consideration of things religious.

The *Titanic* went down with good, bad and indifferent on board, and the religious, to all outward appearances, are daily sharing the same identical fate as the ungodly. In this the man in the street finds an excuse wherewith to justify his religious disbelief and inactivity. How shallow! To what, however, shall we attribute the cause of this attitude? The most prolific cause, if it be possible to single one out, is the lamentably erroneous interpretation placed upon Holy Writ, as revealing God and the plan of salvation. Man is a rational being, and demands of those purporting to be the vicegerents of God, a reasonable explanation of certain things affecting his earthly life. Such explanations have not been forthcoming on the part of religious teachers generally, and men have thus lost faith, if faith they had, in God, religion, and the religious. To indulge in a philosophy that is wrong is a mental calamity, intellectually, and the necessity for facing the world and its problems with an adequate point-of-view cannot be overestimated. Such a point-of-view, such a philosophy must put God into it as revealed through His Son, our Lord and Savior, Jesus Christ. The well-known psychologist James tells us that it is impossible for any man to have no religion; he must have some religion. The very fact that he has no religion becomes some religion.

Men of large brains, large hearts and true culture are grasping the true philosophy of life. The one-time invincible barriers which differentiated the realm of religion from that of science are

being gradually broken down. We are to-day clasping hands across the pulpit and the laboratory desk. Happily, we are coming to see that the advocates of any truth that is a truth need have no fear of its existence, let it come from the pulpit, the laboratory or where it will. We walk hand in hand to the hillside and read the rocks together; we stand side by side at the great telescopes and look up at the heavens with the same eye, and with the same submissive spirit, scientist and preacher murmur together: "The heavens declare the glory of God, and the firmament showeth his handiwork." The recent public declaration of England's great scientist, Sir Oliver Lodge, of his belief in an after life, is refreshing, especially since it comes from the President of that distinguished, scientific organization—The British Association.

The ideal philosophy is one which recognizes and embodies a sane admixture of all cultures—religious, scientific, and philosophical, and maintains an intellectual equilibrium, and this because the final and enevitable test of all philosophy will be what it does to uplift the world and to make it better; to weld us into one great, common humanity; what it does to take a man where it finds him, and to lift him up until he stands forth square to the problems of time and eternity, with a head, heart and hand all unified in a clean, splendid manhood. Herein lie the beauty and the possibilities of that system of thought called "Mormonism."

ARTHUR L. BEELEY.

REMAINS OF ELDER GUSTAV ANDERSON SHIPPED HOME.

ELDER GUSTAV THEODORE ANDERSON, of Taylorsville, Alberta, Canada, died at Lulea, Sweden, on December 12th, 1913. The disease which proved fatal was peritonitis, and throughout its progress Elder Anderson bore his sufferings with uncomplaining resignation to the will of God, and won the heartfelt sympathy and love of all who attended him in his illness. He was also highly esteemed by those with whom he was associated in his missionary labors. He arrived in the mission field on the 28th of January, 1913, and was faithful in the discharge of his duties until prostrated by the ravages of disease. He was not married, though about thirty-two years of age. His parents are both dead, and his remains were, therefore, shipped to his brother at Taylorsville, Canada, *via* St. John, N.B., per s.s. *Grampian*, on January 21st, 1914, in charge of Elder Mathias Erickson—a released missionary. We pray God to guard the body of our deceased brother from all harm and accident, that it may be laid to rest finally in the land of Zion.

T. W. B.

JEX FAMILY REUNION.

In honor of the eighty-eighth anniversary of her birthday, "Grandma" Jex was the guest of honor on New Year's day at a reunion of the Jex family. The exercises were held in the high school building, and, including relatives and descendants, there were present six hundred guests. Mrs. Jex has had eleven children, 111 grandchildren, and sixty-nine great-grand children. A paper was read which showed that among the descendants of Mrs. Jex an aggregate of sixty years has been spent in missionary work, and that in the performance of this labor $16,000 (£3,200) have been spent, in addition to the time. An interesting feature of the program was a march led by the oldest grandchild, followed by eighty-seven others, each of whom placed a flower, as the procession passed, in the lap of the honored guest. Lunch was served, and the latter part of the evening was spent in dancing. Mrs. Jex was born in England, January 1st, 1826, and came to Utah in 1854. —*Deseret News.*

WE SHOULD BE DOERS.

We can not sit idly by with our arms folded, and dream or watch some one else doing and expect to reap a great harvest; nor can we stand at the bottom of a ladder with our hands in our pockets and reach the top step. So it is with everything else; it is the person who is doing, not the one who says he is going to do, who meets with success. Each morning when we arise from our bed we should determine in our mind that we are going to make the day most profitable, do that only which will bring us nearer to perfection.

Through the past ages it has been the doer who has gained success. Napoleon gained his success by doing; Wellington gained success by doing, and so it must be with us, if we expect to amount to anything.

The world has need of willing men, those who will take hold of the rope and pull. To my mind the Latter-day Saints are doers. When sickness is in our midst, they are always ready to give aid and assistance, and help to bring the sufferer back to his natural state of health. Is this not doing? and in many other ways they show a practical sympathy and render needed help.

As missionaries we must be ever ready to do that which is asked of us—we must utilize our time in a way that shall bring fruits of joy to others as well as to ourselves. If we are shirking our tracting duties, neglecting to visit the saints, or if we let the time pass unimproved in any way, we are not needed in the missionary field; but should be returned to our homes.

As parents we should see that our children go to Sunday school,

and attend other meetings which are necessary for their intellectual welfare and benefit. We should also attend the sacrament meetings where we are in a position to receive spiritual food—a food that all persons need if they expect to sustain the toil of a Christian life. We should faithfully observe the Word of Wisdom, that our bodies may be fit tabernacles for the indwelling of the Spirit of God, that we may realize the Lord's promise that we shall run and not be weary, and walk and not get faint.

Many brothers and sisters are not kind and loving to one another; but if they are Latter-day Saints and live the gospel of Christ they are "their brother's keepers," and should attend to all the duties which that relationship imposes, and manifest a corresponding love. The battle is not to the swift, but to the ones who endure, or labor to the end. Let us, therefore, be the ones who shall not fail so to do.

Liverpool. MARCUS L. ROBBINS.

THE WORTH OF TIME.

WHAT is time, that it is so priceless in value that even all the glittering gold and silver of earth cannot buy one moment that has passed? Does not the world, and all pertaining thereto, depend upon time for its existence, and are not all the good gifts of life dependent on time for their value? What are friends, books, or health, wealth and happiness, the pleasure of travel or the love of home, if we have not time for their enjoyment?

I have often heard people say that time is money, but it is more—it is necessary to life; and, Oh, how painful it is to think that thousands upon thousands of the human family cling desperately to life, but think nothing of wasting time! Ask the wise what they think of its value. Says Schiller in Lord Sherbrook's translation:

"The moments we forego
Eternity itself cannot retrieve."

And in the words of Dante:

"For who knows most, him loss of time most grieves."

I do not mean to convey the idea that a life of drudgery should be our ideal, Far from it. Time spent in innocent and rational enjoyment, in healthful, soul-inspiring games, in social and family intercourse, is well and wisely spent. Good games not only help to keep our bodies in perfect health and strength, but give us a wonderful command over our muscles and limbs which cannot be over-valued. And again, there are temptations in life which strong exercise best enables us to resist.

If you will but notice in your daily walks in life, you will always see that it is the idle person who is complaining that he has not

the time to do that which he most desires done. In truth, we can generally make time for what we choose to do. It is not really the time that is lacking, but the will; and the advantage of leisure is mainly that we may have the power of choosing our own work, not certainly that it confers any privilege of idleness.

Lord Chesterfield upon one occasion, when advising his son with reference to time, said: "Every moment you now lose, is so much character and advantage lost; as, on the other hand, every moment you now employ usefully, is so much time wisely laid out, at prodigious interest." And again, "It is astounding that any one can squander away in absolute idleness one single moment of that small portion of time which is allotted to us in the world. Know the true value of time; snatch, seize, and enjoy every moment of it." Faust also says, "Are you in earnest? Seize this very moment, what you can do, or think you can, and begin it."

No doubt you have all heard the old Turkish proverb, which says: "The devil tempts the busy man; but the idle man tempts the devil." And again, is it not true, as the old saying goes: "That an idle brain is the devil's workshop"? I remember reading a story once, in which the devil is represented as fishing for men, and adapting his bait to the tastes and temperaments of his prey; but the idlers were the easiest victims, for they swallowed even the naked hook.

It is not work, but distress in mind that kills, and it is in this sense, I suppose, that we are told to "take no thought for the morrow." To "consider the lilies of the field, how they grow; they toil not, neither do they spin"; and yet "even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Would it not be a mistake on our part to suppose that the lilies are idle or imprudent? Yes, indeed, it would; for on the contrary, they are ever industrious, and store up enough nourishment in one year to quicken the growth of the next. Care or distress in mind, on the other hand, they certainly know not.

"Hours have wings, fly up to the author of time, and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken his pace. The misspents of every minute are a new record against us in heaven. Surely if we thought thus we would dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence. How happy is it when they carry up not only the message, but the fruits of good, and stay with the Ancient of Days to speak for us before His glorious throne!"

We are all stewards of God, as it were, and each of us has some particular work intrusted to our care. True there are some that have more of the goods of God committed to their care than others have; but where much is given much will be required in the day

when we are called to give an account of our stewardship. There are at least two good gifts of God given to each of us—one is time, the other opportunity. Yes, time which flies so swiftly by—time which passes by moments, by days, weeks, months, and so runs up to years, and brings life to a close, is God's trust to every one of us. And opportunity—those moments which every man's life brings to him, but which is so often allowed to pass unheedingly. These are the goods of our Lord, and are we going to be idle, negligent, and unjust, and let the treasures that have been entrusted to our care lie idle, wane and not wax, in our trusteeship?

Oh, dear brothers, our time for doing good is now; throbbing hearts soon sink to rest, so if we owe a kindness to a friend let us pay it. Let us bless each day as we pass through it, marching onward to the grave. Remember days for deeds are few, my brother, then to-day shall we not fulfill our vow? Let us stop dreaming of doing good—and do it.

Now, in conclusion, let us all learn a lesson of the Watermill. Surely S. Doudney was thinking of the value of time when he penned these beautiful words:

"Listen to the Watermill, all the live-long day;
How the creaking of the wheel wears the hours away.
Languidly the water glides, useless on and still;
Never coming back again to that Watermill.
And the proverb haunts my mind, like a spell that's cast—
The mill will never grind with the water that has passed.

Take the lesson to yourselves, loving hearts and true;
Golden years fleeting by, youth is fleeting too.
Try to make the most of life, lose no honest way;
Time will never bring again chances passed away.
Leave no tender word unsaid, love while life shall last—
The mill will never grind with the water that has passed.

Work while yet the daylight shines, man of strength and will;
Never does the streamlet glide useless by the mill.
Wait not till to-morrow's sun beams upon your way,
All that you can call your own lies in this, To-day.
Power, intellect, and strength, may not, cannot last—
The mill will never grind with the water that has passed.

Oh! the wasted hours of life that have drifted by—
Oh! the good we might have done, lost without a sigh.
Love that we might once have saved with but a single word,
Thoughts conceived, but never penned, perishing unheard.
Take this lesson to your heart, take, Oh! hold it fast—
The mill will never grind with the water that has passed."

South Africa. EARL J. SOELBERG.

HABIT is a cable; we spin a thread of it every day, and at last we cannot break it.

FROM THE MISSION FIELD.

Change of Address.—After February 1st, 1914, the address of the headquarters of the Norwich conference will be 5 Riverside Road, Norwich.

In Sunday School Interest.—A successful Sunday school "tea" was held at 12 Ivy Terrace, Church Street, Eastwood (Nottingham conference), on January 17th, 1914, after which a very pleasing program was rendered. Prizes were given to the school children. The exercises were very much enjoyed by all present.

Successful Social.—A successful social and "tea" were held at Sunderland (Newcastle conference), on Boxing Day, at which a large number of saints and friends enjoyed themselves. A pleasing program was rendered, and all children in attendance were presented with a gift from Santa Claus.

Baptisms.—At Swadlincote (Nottingham conference), on January 25th, 1914, one soul was admitted by baptism into the fold of Christ. President Eddis W. Watkins officiated.

At a baptismal service held at "Deseret," 152 High Road, South Tottenham (London conference), on Friday, January 23rd, 1914, six persons were initiated into the Church of Christ. Elders Rodney W. McKell and George F. Macdonald officiated.

Releases and Departures.—Elder Mathias Erickson, who has been laboring in the Swedish mission, has been honorably released, and on January 21st, 1914, sailed for St. John, N.B., per s.s. *Grampian*. Elder J. Clyde Coult, honorably released from labor in the South African mission, also took passage on the same ship, homeward bound; and on January 24th, 1914, President Thomas Hair, honorably released from service as presiding officer of the Netherlands mission, left this port for New York, per s.s. *Carmania*. President Hair's duties have been faithfully performed.

Farewell Social.—On Thursday, January 22nd, 1914, at the regular weekly "Mutual" meeting, it was arranged that the meeting be converted into a farewell concert in behalf of President William E. Moss, who has been released. A very appropriate program was rendered, and the saints of Glasgow locality presented him with a token of esteem for his much appreciated labors. President Moss expressed himself as having much enjoyed his labors in Scotland, and his successor, Elder William J. Stephens, also spoke of his pleasure in being present, and made some timely and encouraging remarks.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on January 26th, 1914, per s.s.

Tunisian: Floyd C. Jensen, Huntsville, Utah; Clyde F. Hansen, Allen S. Tingey, Lewis B. Merrill, Salt Lake City, Utah: Charles F. Powell, Upton, Utah; Jesse D. Barlow, Clearfield, Utah; John T. Partridge, Panguitch, Utah; Rae P. Stratford, Pocatello, Idaho; Benjamin H. Knudsen Provo, Utah; August Lenz, Raymond, Alberta, Canada; Alma M. Andreasen, Hyrum, Utah; James Larsen, Jr., Thatcher, Idaho; Leroy Olsen, Oxford, Idaho; D. Milton Marble, Deweyville, Utah; Hyrum Danielsen, Knight, Wyoming; Evan L. Aiken, Spring City, Utah; Gasse Slot, Isaac S. Campbell, Ogden, Utah.

Appointments.—The elders who arrived for the British mission on January 26th, 1914, have been appointed to labor in the following conferences: Floyd C. Jensen, Newcastle; Clyde F. Hansen, Leeds; Charles F. Powell, London; Jesse D. Barlow, Bristol; John T. Partridge, Sheffield.

District Meetings.—Two interesting sessions of district meeting were held January 18th, 1914, at 55 Inkerman Street, Luton (London conference). President Stewart Eccles and five traveling missionaries were present. After the opening exercises of the afternoon session at 2:30, Elder George Stevens spoke of the organization of the Church of Jesus Christ of Latter-day Saints, and of the restoration of the gospel in the last days. Sister Marintha Eccles said that if we obey the commands given us, we will receive the promised blessings. The sacred solo, "Let the Holy Spirit guide you," was rendered by Sister Annie Williamson. Elder Leo Eagar spoke concerning the apostasy; and produced evidence of the divine authenticity of the Book of Mormon. President Stewart Eccles followed with remarks on the same subject. At the evening session the general and local authorities of the Church were presented and unanimously sustained. Elder D. C. Forsey then spoke on the authenticity of the Book of Mormon, and also showed that the Bible is a divine and inspired book. Another solo was rendered by Sister Annie Williamson. President Stewart Eccles concluded by speaking in regard to salvation for the dead, etc.

CONTENTS:

A Foolish Question... 65
Give What You Can 69
Enoch's Walk 70
Statistical Report of British Mission... 71
Editorial: Christless Philosophy 72
Remains of Elder Gustav Andersen Shipped Home 74
Jex Family Reunion 75
We Should Be Doers 75
The Worth of Time... 76
From the Mission Field 79

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